*Original Article*

# Security Sense from the Perspective of Cultural Consumption in Intellectuals of Islamic Azad University of Azadshahr

## Alireza Esmaeili[1]*, Fatemeh Shad[2]

[1]Department of Sociology, Azadshahr Branch, Islamic Azad University, Azadshahr, Golestan, Iran
[2]Ph.D Student, Economic and Development Sociology, Islamic Azad University, Azadshahr Branch, Azadshahr, Iran

*Corresponding Author E-mail: are1346@gmail.com

**ABSTRACT**

Cultural consumption is a common method for identity formation and self-representation. In cultural consumption, people use all types of valuable goods and symbols, not for their financial value but for their cultural value, to create an ideal image of their self in other people's minds. Consequences and results of consuming artistic and cultural goods constantly affect their consumption level. If the results are somehow positive, they will bring about more and better consumption of these goods and if there have been negative consequences of consuming these goods. The consumption level of these will decrease automatically in the near future and consequently the society will not benefit. Therefore, current study's laid out in order to identify factors and points that are related to cultural consumption and security sense. This is a quantitative study and in applied science, and from the viewpoint of design it is a correlational-descriptive study in which using Pearson correlation coefficient, the relation between cultural goods consumption and sense of security is investigated. Statistical population of this study consists of 5100 Islamic Azad University students. Simple random sampling and Cochran formula were used and 378 questionnaires were distributed among the students. In this study effect of literary goods, musical goods, cinematic goods, gender and education indices of Azadshahr are investigated. Results show that there's a significant relationship between literary goods consumption and sense of security. There's no significant relationship between musical goods consumption and sense of security, i.e. the aforementioned variables are not empirically supported hence we can assert that the hypothesis is not supported. There's a significant relationship between the cost of cinematic goods and security sense. There's a significant relationship between cultural goods consumption and security sense. There's a significant relationship between gender and cultural consumption. There's a significant relationship between education and cultural consumption. In the last part of our analysis, we investigated the multifold relations between variables. Coefficient of determination is $r^2=0.404$.

**Keywords:** Cultural Consumption, Security Sense, Cultural Goods.

## Introduction

Security sense has always been one of the fundamental needs of mankind. Security sense is really important from the perspective of psychology particularly mental health and psychopathology. Peace, growth, prosperity, manifestation of all capacities and creativities and achieving perfection, all are attained through sense of security (Qaraee *et al.,* 2010). Also, since sense of security is a fundamental essence of sustainable development, we can define it as "degree of psychological and mental peace of a people facing possible dangers and harassments they encounter in their daily lives (Mazlum Khorasani and Esmaeeli, 2010). Weaver defines social security as potential of the society to care for their fundamental characteristics and attributes in changing situations and tangible possible threats (Bidokhti and Sharifi, 2012); which is a multifaceted construct and in relation to social and economic situations it is manifested in different forms and it can be measured and examined in various ways, therefore it is related to economic, social, political and cultural elements of the society in which cultural consumption is one of them. One of the common methods for identity formation and self-representation, especially in the modern era, is cultural consumption. In cultural consumption, people use all types of valuable goods and symbols, not for their financial value but for their cultural value, to create an ideal image of their self in other people's minds (Qanei-rad and Khavar, 2006). Such consumption, especially in the modern era and metropolises are manifested more clearly. Nowadays, with the societies becoming more complex and increasing possible choices in daily lives, type and style of consumption can to some extent determine social class and social identity of people (Kalantari *et al.,* 2013).

We can define cultural consumption and cultural goods as a non-economic and political activity. However, it's not usually perceived like this and implicitly also includes free social activities. This activity in its creative and pure form, leads to cultural creation, an activity which is done by artists, poets, philosophers, intellectuals and creators of written, audio and visual pieces, but in its conventional and usual forms includes activities in which the person meets cultural acts by consumption and using, and reaches growth and prosperity. What we call intellectuality can be the result of cultural activity. Cultural consumption is an aspect of cultural life to which in this study is paid attention and this category is largely related to industrial and cultural development and it has more application for newer communities than conventional communities, and it's focused on using media and cultural tools and resources (tools with which cultural activity is done (Rashidpoor, 2009). With the predominance of media and being turned into a pastime tool, not only authority of family and school in teaching values to next generations has faded away, but also parents and teachers have chosen modern media tools as one of the most important resources to teach children sociability. Hence the example of identity formation of the new generation to a large extent is influenced by free time and cultural activities. According to experts in culture, cultural activities and goods are essential in the process of change in so far as some believe that it should substitute culture (Elyasi *et al.,* 2011). Cultural consumption has positive and constructive effects on society members and results in creativity, and innovation in people and makes them more tolerant and patient toward issues and problems in society. On the other hand cultural consumption leads to cultural capital and improvement in cultural capital

will decrease social abnormalities (Rashidpoor, 2009). Results and consequences of cultural and artistic consumption constantly affects the rate of consumption so that the more positive these results are, leads to more consumption and if the results are weak, there will be a cut in the future consumption of such goods and in this way society will not benefit from ideal results of consumption (Rashidpoor, 2009). Due to the fact that university students are a large part of society and are more related to cultural consumption, the statistical population of the current study consists of university students, but unfortunately there isn't enough data about the kinds and the rate of cultural consumption by university students of Iran. Analysis of cultural consumption is comprehensive and accurate when not only the hour of consumption but also the content of consumption is investigated. And of course university has a responsibility in cultural heritage. This heritage also includes system of values and beliefs and capability of enjoying critical thinking. UNESCO sees the function of universities in another way and from this aspect the subject of study in particular among the university students is something essential. According to what we discussed, the aim of the current study is investigating the relationship between sense of security from the viewpoint of cultural consumption of intellectuals, and we're looking for to answer the question that how sense of security can affect cultural consumption of the intellectuals.

However, the consumption has always been considered as an economical phenomena and it's always paid attention to from this viewpoint. After the World War II, sociologists, psychologists, ethnographists, and anthropologists have been interested in this subject and have done some research in this area. Carl Marx paid more attention to production of goods in capitalism than to its

consumption. Thorstein Veblen in the Theory of the Leisure Class studied the middle class in United States of the America and considered the consumption of this recently came to be rich class as ostentatious consumption. During these years Georg Simmel, German sociologist studied the people of Berlin and metropolises and the relationship between mode and consumption. Max Weber considered consumption as a process, including different social and cultural behaviors which not only is the result of economic factors, but also states differences between social groups. He also added status and power to the economic concept of Marx (Bennett, 2005).

In this area culture or civilization includes educations, beliefs, arts, industries, art of behaving, rules, traditions, and customs and manners and principles that a person as a society member learns and is committed to these responsibilities (Fardru, 2000). Margaret Mead states that culture is a set of learnable behaviors, beliefs, customs and traditions common among a group of people and it's constantly learnt by the new people joining that society (Farhangi, 2000). Goods are whatever produced for exchange and not for the consumption (Paul, 1958). Economists are not responsible for defining culture. In a paradigm where the authorities dominate the consumers, each person according to their experience and preferences, determine the necessary and adequate qualifications for recognizing culture. Anyway economists can look for an understanding whether there are certain criteria that people can use to differentiate cultural goods or services from other kinds of goods and services (Peacock and Ilda, 1997). Now in order to increase the accuracy of our study, a more comprehensive and functional category of cultural goods and services will be presented. In this category

cultural good and services will be presented as follows:

Written cultural goods (newspapers, books), domestic audio visual cultural goods (radio, TV), non-domestic audio visual cultural goods (plays, cinema), network cultural goods (internet), athletic cultural goods (sightseeing), rligious cultural goods (rituals), artistic cultural goods (buying art, sightseeing), cultural heritage goods (preservation, visiting), recreational cultural goods (computer games), on which in the current study literary, musical and cinematic goods are studied.

## Cultural Goods Consumption

Passive consumption: Nowadays many believe that since the Marxism era not only the alienation hasn't decreased but also since 1950 after entering consumption, alienation has increased. Consumed goods and experiences have turned into prepackaged goods which are coded for the purpose of creating and receiving certain responses and this has added a new aspect to alienation. From such point of view, the consumers are passive and live a hectic life in the modern world (Rashidpoor, 2009).

Communicative consumption: Some other theorists define cultural consumption as a kind of communication. Here consumption means some kind of communication and creation. The issue lies in the fact that being wealthy is not enough to show good status and reputation. Wealth should be presented in a particular way. Such a presentation of wealth is possible through a certain type of leisure, meaning superficial leisure. Meaning that the middle class would work non-productive jobs so that they were separated from the working class. Doing a non-paying job shows status and credibility of those people. In small communities, people show off their wealth through leisure activities they do, but in bigger communities, anonymity and

ignorance hindered this phenomena. (Kazemi, 2008, written by Mardani *et al.,* 2014).

Innovative consumption: Innovative consumption is productive consumption. Here the consumer is the producer. As Fisk says, goods are produced incompletely, and it's the consumers who complete the goods; therefore in this approach definition of consumption and production has changed and in the consumption behavior it's seen as a kind of resistance and production. Many recent studies revolve around this concept in cultural studies (Kazemi, 2008; quotated by Mardani *et al.,* 2014).

Effective factors on cultural goods: Smallest but the most important entity in the society, i.e. family is the fundamental factor in developing and promotion of culture and cultural consumption. Families in any situation can allocate finance to cultural goods through good financial management (Aberi, 2007). Psychological factors are the second effective factor on consumption. The third and possibly the most important is the consumer's behavior. I the studies of written work regarding consumer behavior, the following definitions appear: consumer behavior is activities they are involved with in which people are involved in real or potential consumption of different goods and services and ideas. This is one of the classic definitions presented by Burkman and Gilson.

Wilki and Salmon define consumer behavior as follows: physical, emotional and mental activities that the person is involved in during the buying, consumption and discarding the goods and the services for satisfying the needs and wants of the consumer. Different social classes consume differently, especially regarding the cultural consumption. Culture of a consumer determines his priorities in different activities and goods. Also culture plays a role in success or failure of goods acceptance.

Goods which are compatible and applicable for the society and community have a better chance of being accepted. We can differentiate cultures in terms of their power in institutionalizing behavior, people's attitude, people's lifestyle and tolerance for other cultures (Samadi, 2007).

Security complex theory of Barry Buzan: Buzan is one of the first experts that present a coherent argument of security. His theory of security includes personal, national and international levels and considers societal security as a subcategory of security. Here because of its relevance with our position, we'll discuss personal security and societal security. Personal security: It's related to a network of relations and contradictions between personal and governmental security. The government is the main source of threat to personal security. People are the main source of some limitations and restrictions of the government in providing security. Due to the fact that people are the main source of insecurity, the issue of personal security becomes social and political (Buzan, 1999).

Defining personal security is no easy task. Factors like life, wealth, social status, health and freedom are more complicated and they're not replaceable. Most aspects of personal security are contradictory (for example supporting crime and dissolving of civil freedoms). Cause and effect relationship is often ambiguous and controversial (Buzan, 1999).

In Buzan's opinion defining security, threats are ambiguous and sense of mental security or trusting personal knowledge doesn't necessarily show that there's really security or doesn't ensure personal perceptions. A large set of threats, comments and uncertainties have overcast on everyone's fate. Although wealthy people are able to expel some threats (like hunger, violence, *etc.*), but regarding other threats they're on the same level as the poor people.

Natural disasters, atomic wars, and since they're rich, they're subject to other threats (like aviation incidents, abduction, *etc.*) (Buzan, 1999).

Weaver: Weaver defines social security as society being able to sustain its features in difficult and changing situations. Weaver emphasizes the relationship between identity, society, and security, and points out that what society seeks is security and identity and society members cannot be responsible to what threatens their identity. He believes that the theory of social security depends on collective identity in a large scale like religious identities and strong identities which have different functions and responsibilities from the government (Navidnia, 2002).

In fact social security is a subject and a type of relevant theory in international relations which searches for effective social aspects in international relation. This theory explains social security or social insecurity. By social insecurity we mean situations in which important groups perceive in a community that immigration, divergence and imperialism threatens their cultural identity. In the past, whenever a community felt insecure, they would ask the government to take appropriate measures. By the restrictions in the government, this seems impossible, but through reinforcement of identity and culture we can response to identity threats (Navidnia, 2002). Identity in the sense of who you are is a fundamental need of human being and it's rooted in being known for something or some place. Identity is a definition the person gives about their self and answers questions like what am I? What do I want? And through that the person gives harmony and coherence to the aspects of his character and personality and psychologically and behaviorally finds subjects (Navidnia, 2003).

The most important function of identity is to create alliance and homogeneity. Having a

coherent identity causes the person to have a coherent and stable position in different incidents and situations. With the efforts of Buzan and Weaver social security has moved away from governmental security and it's for the sake of preserving intangible and immaterialistic features of the citizens that it plays a role in the form of national-religious and ethnic groups. In fact the purpose of social security is preserving and sustaining critical and fundamental features and values of these groups.

These theorists alongside the national security focus on reconstructing security dependent on large social groups. They are ready to face the threats to their identity, because they share the same language, rituals and customs and they have a sense of belonging to that community (Navidnia, 2006).

View of Buzan toward social security has been criticized by many. Weaver believes that understanding of Buzan of the social security is rudimentary and unsubstantial and Buzan sacrifices national security for the sake of social security. In Weaver's opinion, social security cannot be discussed alongside economic, military, political and environmental security, but the corresponding and equal concept for social security is national security. Since social security in the present conditions is the source for national security. Social security oversees social transactions and using them amounts for ensuring and building trust (Navidnia, 2004).

From the viewpoint of Weaver social security is preserving intangible and immaterial characteristics of citizens which renders as national-religious- ethnic groups in the society. In fact perseverance and sustaining fundamental and vital values and characteristics of such groups constitute social security. Theory of Anthony Giddens: Giddens' argument regarding security is on existential security which is one of important forms of sense of security in a broad sense. This term refers to sense of certainty that most people have to the constancy of their identity and persistence of social situations around them. Reliability of people and things are fundamental for sense of security (Giddens, 1999).

Giddens define "security" as follows. We can say security is when in a situation we oppose some special threat or we minimize that threat as much as possible. Security is a balance of trust and venture. In Giddens' opinion, threat and security are two sides of a coin, so when the security side is showing, there's no threat and vice versa, when we're dealing with threats, there's no security. Existential security is being safe, meaning having "responses" to subconscious and conscious actions for some of the fundamental questions that every human being has asked during their life. In other words, this term refers to certainty and confidence that most people have toward the persistency of their identity formation and persistence of social and materialistic environment around them (Navidnia, 2009).

Existential security deals with existence in the world. But this sense of security is not a phenomenon but an emotional phenomenon which is rooted in subconscious. This sense of security is formed during the first days of our lives and depends on humans' actions. Source of this sense of security must be investigated in some experiences of a child. Giddens means that normal people are given some fundamental certainty in the beginning of their life so that their vulnerability is suppressed or slowed down. In other words, people are somehow emotionally vaccinated, which protects them against existential dreads and worries that they have. The one person who is responsible for this vaccination and is the caretaker of the child is a mother (Giddens, 1997).

Existential security of Giddens is a mental status, which is shifted to a situation in which a person is in a familiar environment with people with whom he feels no threat and lives. And the fact that he can continue to live without being bothered or stopped will create a sense of security (existential security) threats that jeopardize existential security of humans, through its modernized character and its symbols have become materialistic. Divine and supernatural energy has lost their power and it's the rationality that determines characteristics of threats and how to respond to them. But on the other hand living and in the domain of culture, risk in the modern world brings with it impatience and it can be manifested in events and incidents that will determine the fate of that person. In a society that will let go of the past, puts aside traditional governments and opens doors to a problematic and ambiguous future, concept of risk taking acquires a central position (Giddens, 1997).

Giddens has a comprehensive view of security and sense of security. He considers variables like social relations, risk taking and venture, existential anxiety, single systems and fundamental trust for determining security and sense of security. Giddens explains the social relationships in the modern world with the concept of 'Stripping'. He thinks that the relationship between tradition and modernity explains the coaction local social relations (traditional) and revival of the structure of these environments in the direction of unlimited temporal and locative spans (Giddens, 1997).

On this basis Giddens believes that the concept of stripping is created with two mechanisms called symbolic signs and systems of expertise which is named by Giddens the single systems. By symbolic signs we mean communication tools that without considering characteristics of people or groups of people who use these tools in particular periods of time, circulate those, like political legitimacy and money (Giddens, 1997). By systems of expertise we mean doing technical and expert work which organize a vast area of financial and social environments like the work of lawyers, doctors, and engineers (Giddens, 1997) in Giddens' opinion single systems in the modern world bring risk and threat in people's life and this concept is rooted in the fact that unpredicted consequences may be resulted from the actions and decisions of human beings (Giddens, 1997).
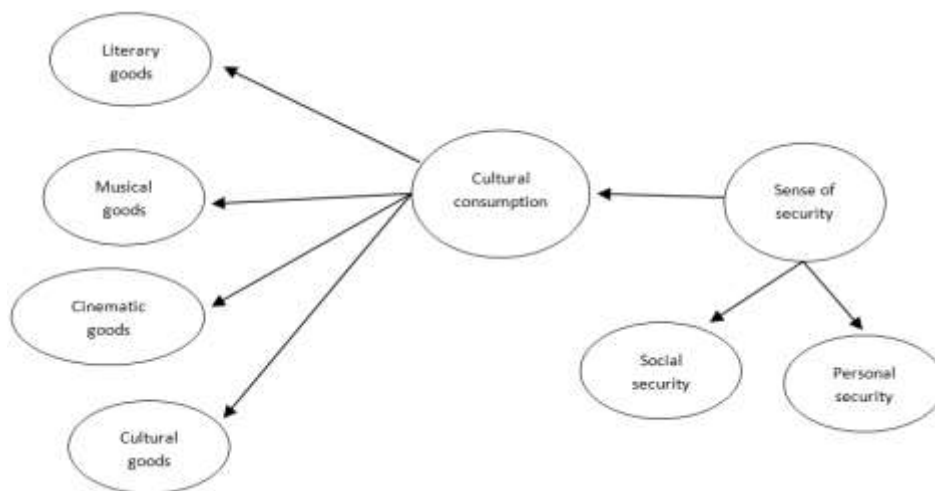


**Figure 1.** Theoretical framework of the study

In this field Kazemian *et al.,* (2014) investigated cultural consumption and related factors in one study. In the theoretical foundation, viewpoints of Pier Burido were used. A survey based research with the use of questionnaires and cluster sampling among 400 students in Mazandaran University. Results confirm the effect of different social classes and differences between groups in some aspects of cultural consumption, but the low correlation coefficient and insignificant difference in other aspect makes the discussion of the theory of class distinction or at least among the university intellectuals of Iran a hard task. In fact this study failed to determine the theory of class distinction in the cultural consumption. Esmaeeli et al. (2015) in a study investigated the social effect of subsidy and cultural capital on the lifestyle of teachers as the bread winners of family in Amol in 2015. A survey based research, a sample consisting of 350 of the teachers with 30 to 35 years of age. Simple random sampling was done and context and location of their home was also taken into account. The most important results are as follows: it seems that there's a significant difference between the rate of cultural consumption, material consumption and leisure activities of women and men regarding their lifestyle. There's a significant difference between cultural consumption, materialistic consumption and leisure activities of people who reside in cities and rural areas regarding their lifestyle. There's no relationship between subsidy on cultural consumption, materialistic consumption and leisure activities regarding lifestyle. There's no relationship between social capital on cultural consumption on leisure activities in the sense of behavior. Coefficient in the stepwise multivariate regression model was calculated for the effect of variables like context, location, subsidy, social capital on lifestyle. Meaning that these variables

determine lifestyle according to related diverse changes and the effect of other factors was ambiguous. Alikhah and Rostami (2010) investigated media consumption and lifestyle among citizens of Tonekabon. The main theories that were able to specify the problem of this study theoretically, were theory of cultivation and theory of Bourdieu. By combining these two theories the relationship between lifestyle and media consumption was investigated. A survey research and main tools for this research was questionnaire among 240 samples of the whole population of 43280 people in Tonekabon. Based on the theoretical model presented for lifestyle, there are 3 lifestyles: 1. Common lifestyle 2. Mediocre or middle 3. Elitism and these lifestyles were studied in relation to media consumption based on two parameters of watching national TV versus watching satellite programs. The findings of this study show that most people that watch the national TV programs have a common lifestyle. Most people who watch satellite programs have a mediocre lifestyle. Most people who are interested in national TV shows and Iranian movies and listen to Iranian Pop songs and classical tunes, are among the people with common lifestyle. And most people who are interested in satellite movies and listen to English pop songs have a mediocre lifestyle. Most people who watch music videos in particular classical ones on satellite programs have an elitist lifestyle. Lizardo (2006), in a research in Arizona University, investigated highbrow cultural consumption of women in US. He studied the role of gender and occupation on highbrow cultural consumption using the theory of class distinction presented by Bourdieu. Based on the results of this research, there is not a significant difference between unemployed women and men regarding highbrow cultural consumption. And the effect of gender on highbrow cultural consumption is only significant in

employed people. Also the results show that with an increase in work hours, the difference between men and women in highbrow cultural consumption increases. Results show that from the two unemployed groups, people who are pursuing education and retired people are interesting. Highbrow cultural consumption among men pursuing studying is higher than women pursuing education, but retired women have more highbrow cultural consumption comparing to men. Moreover, with the intervention of two variables like social capital and economic capital the effects of gender on highbrow cultural consumption also differ. Katz and Gru (2002) investigated the relationship between cultural consumption and class distinction in Haifa University in Israel. Countries investigated include: America, Israel, Italy, Eastern Germany, and Sweden. The data were analyzed in 5 separate categories and all the samples were executed nationally. Findings show a relationship between the class and cultural consumption in different countries in different forms. The relationship between cultural consumption and structure of classes in Israel, America and Sweden was significant, while it was insignificant in Italy and Eastern Germany. Also the results show that while gender, ethnic, and religion are important in learning and teaching cultural consumption, but don't completely play the role of mediatory variables between structure of classes and cultural style. Alderson *et al.,* (2007) in a study in the University of Indiana investigated the relationship between cultural consumption and social status. The analysis shows that the cultural consumption of the modern consumers lies in a few forms of known patterns. While the patterns which are attained through classic patterns, are the determiner of cultural consumption of the

modern consumers. Also, the results of the multivariate regression model shows that while the cultural consumption patter has some strong roots in the social stratification system, but its more visible in social status than the social class. Therefore, among the different variables, social status represents a central variable and the main determiner. Therefore, this study was laid out in order to investigate the relationship between cultural consumption and security sense.

**Materials and Methods**

The present study was a quantitative research in applied science and a correlational-descriptive study in which using Pearson correlation coefficient, the relation between cultural goods consumption and sense of security is investigated. Statistical population of this study consists of 5100 Azad University students. Simple random sampling and Cochran formula were used and 378 questionnaires were distributed among the students. The tool for gathering data was questionnaires which are meant for the investigation of cultural consumption which have variables like literary, musical, cinematic goods and rate of cultural consumption. A 5 Likert scale whose questions were developed using the studies of Kalantari *et al.,* (2013), Kazemian (2014), Elyasi *et al.,* (2011), Charmi and Vesali (2011). For measuring reliability and validity of this questionnaire 30 people were chosen from the target population and afterwards the data was analyzed with SPSS and Cronbach's alpha was measured and based on the measurements, the questionnaire was reliable and a pretest for different indices of the following Table was calculated (Table 1).

**Table 1.** Cronbach's Alpha

| Variables | Literary goods | Musical goods | Cinematic goods | Cultural goods |
|---|---|---|---|---|
| Cronbach's Alpha | 0.85 | 0.9 | 0.4 | 0.82 |
| Pretest | 0.74 | 0.78 | 0.56 | 0.71 |

## Results and Discussion

In this section we test the hypothesis of the study. To do so, we use the Pearson correlation coefficient, also in the end to investigate the effect of research variables on sense of security in a multivariate space we use the multivariate regression model (Table 2).

**Hypothesis 1:** There's a significant relationship between literary goods consumption and sense of security. As it's shown in the Table, there's a significant relationship between literary goods consumption and sense of security (p: -0.245). Meaning that the more desirable the literary goods consumption is, the more improvement will be in sense of security. Therefore the first hypothesis is supported (Table 3).

**Table 2.** The relationship between literary goods consumption and sense of security

| | | Sense of security | Literary goods consumption |
|---|---|---|---|
| Sense of security | Pearson Correlation | 1 | 0.245** |
| | Sig. (2-Tailed) | | 0.000 |
| | N | 378 | 378 |

**Table 3.** Relationship between musical goods consumption and sense of security

| | | Sense of security | Musical goods |
|---|---|---|---|
| Sense of security | Pearson Correlation | 1 | -0.077 |
| | Sig. (2-Tailed) | | 0.134 |
| | N | 378 | 378 |

**Hypothesis 2:** There is a significant relationship between musical goods consumption and sense of Security.

As you can see in the Table 1-3, there isn't a significant relationship between musical goods consumption and sense of security. In other words, the relationship between these two variables is not supported empirically. Therefore, we can say that, this hypothesis is not supported.

**Hypothesis 3:** There's a significant relationship between cinematic goods consumption and sense of security.

As you can see in the table, there is a significant relationship between cinematic goods consumption and sense of security (p: 0.134). Meaning that the more desirable the cinematic goods consumption, the more improvement will be in sense of security. Therefore, this hypothesis is supported.

**Hypothesis 4:** There's a significant relationship between cultural goods and sense of security.

As you can see in this table, there's a significant relationship between cultural goods and sense of security (p: 0.396). Meaning that with an increase in cultural

consumption, the sense of security will increase. Therefore, this hypothesis is supported.

**Table 4.** Relationship between cinematic goods consumption and sense of security

| Correlations | | Sense of security | Cinematic goods consumption |
|---|---|---|---|
| Sense of security | Pearson Correlation | 1 | 0.134** |
| | Sig. (2-Tailed) | | 0.009 |
| | N | 378 | 378 |

**Table 5.** Relationship between cultural goods and sense of security

| Correlations | | Sense of security | Cultural goods |
|---|---|---|---|
| Sense of security | Pearson Correlation | 1 | 0.396** |
| | Sig. (2-Tailed) | | 0.000 |
| | N | 378 | 378 |

Regression analysis: In this section we proceed to multivariate relationships between variables and the purpose of this part is to find the rate and proportion of independent variables in determining cultural consumption of Azadshahr city.

As you can see in the Table 6 coefficient of determination is $R^2=0.404$. This coefficient shows the variance of determined sense of security by independent variables. Meaning that almost 40 percent of changes in sense of security is because of changes in independent variables in this model.

**Table 6.** Summary of regression model

| Model | R | R square | Adjusted R square | Std. Error of the estimate |
|---|---|---|---|---|
| 1 | 0.651ᵃ | 0.404 | 0.292 | 0.64905 |

**Table 7.** Significance of regression model

| Model | | Sum of squares | df | Mean square | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | Regression | 68.142 | 6 | 11.357 | 26.959 | 0.000 |
| | Residual | 156.291 | 371 | 0.421 | | |
| | Total | 224.432 | 377 | | | |

Significance of ANOVA in the Table 7 demonstrates the significance of the whole regression model. When the significance of this test is less than 0.005, demonstrates that at least one of the independent variables in the regression equation has a significant relationship with dependent variable.
Table 8 shows the effect rate of independent variables in predicting dependent variable (sense of security). As you can see in the

table, from among the variables in the regression equation, only 2 variables of cultural goods and literary goods consumption with control effect of other variables have a significant relationship with sense of security. Other variables are put aside because they didn't have any significant relationship in a multivariate area. The results of the study show that with an increase in the variable of cultural goods,

0.215 and in literary goods consumption 0.266 is added to the variable of sense of security.

**Table 8.** Coefficients of regression

| | Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|---|---|---|---|---|---|---|
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 1.636 | 0.327 | | 5.004 | 0.000 |
| | Cultural goods | 0.215 | 0.041 | 0.246 | 5.243 | 0.000 |
| | Literary goods consumption | 0.266 | 0.039 | 0.353 | 6.902 | 0.000 |

**Regression equation.** Sense of security = 1.636 + 0.215 (cultural goods) + 0.266 (literary goods consumption)

| Variable | Item numbers | Alpha | Redundant items | Alpha after removing redundant items |
|---|---|---|---|---|
| Literary goods | 9 | 0.85 | | |
| Musical goods | 9 | 0.9 | | |
| Cinematic goods | 9 | 0.41 | 8-4-2 | 0.703 |
| Cultural goods | 9 | 0.82 | 25-9 | 0.625 |

Since sense of security is one of the vital and fundamental needs of human beings and consistency and stability of social and cultural structures of each society depends on the degree of sense of security perceived by that society, hence investigating this issue is of importance. Also, since sense of security is a fundamental essence of sustainable development in the country. One of the common methods for identity formation and self-representation, especially in the modern era, is cultural consumption. In cultural consumption, people use all types of valuable goods and symbols, not for their financial value but for their cultural value, to create an ideal image of their self in other people's minds. Consequences and results of consuming artistic and cultural goods constantly affect their consumption level. If the results are somehow positive, they will bring about more and better consumption of these goods and if there have been negative consequences of consuming these goods, the consumption level of these will decrease automatically in the near future and consequently the society will not benefit. Due to the fact that university students are a large part of society and are more related to cultural consumption, the statistical population of the current study consists of university students, but unfortunately there isn't enough data about the kinds and the rate of cultural consumption by university students of Iran. Analysis of cultural consumption is comprehensive and accurate when not only the hour of consumption but also the content of consumption is investigated. In this study effect of literary goods, musical goods, cinematic goods, gender and education indices of Azadshahr are investigated. Results show that there's a significant relationship between literary goods consumption and sense of security (p: -0.245). Meaning that the more desirable the literary goods consumption is, the more improvement will be in sense of security. Therefore the first hypothesis is supported. There isn't a significant relationship between musical goods consumption and sense of security. In other words, the relationship

between these two variables is not supported empirically. There is a significant relationship between cinematic goods consumption and sense of security (p: 0.134). Meaning that the more desirable the cinematic goods consumption, the more improvement will be in sense of security. Therefore, this hypothesis is supported. There's a significant relationship between cultural goods and sense of security (p: 0.396). Meaning that with an increase in cultural consumption, the sense of security will increase. Therefore, this hypothesis is supported. There's a significant relationship between gender and cultural consumption (p: 0.118). There's a significant relationship between education and cultural consumption (p: 0.484). In the last part of analysis, we investigated the multivariate relationships between variables and the coefficient of determination is $R^2=0.404$. This coefficient shows the specified variance of sense of security by independent variables. Meaning that only 40 percent of changes in sense of security is because of changes in independent variables in this model. Also, the findings of this study is consistent with the findings of Katz and Gru (2002), Kazemian et al. (2014) and Alderson et al. (2007).

## References

Aberi, S. (2007). The position of cultural goods in Iranian families. Sarmaye Newspaper, 512, 1-5.

Adibisade, M., Shoja, Z. (2008). Investigating the effect of economic-social status of students on cultural consumption. *J. Soc. Stud.*, 7(4), 141-167.

Bemanian, M.R., 2009. Measuring effective factors on raising security of women in urban environments (case study: the area around Park shahr-Tehran). *Wom. Stud. Mag.*, 7(3), 1-8.

Elyasi, M., Pardedar, F., Torshrizi, S., Khoshfar, Q., Danku, M., 2011. Cultural social research. Humanistic sciences center and cultural studies: Investigating effective factors on cultural consumption among youngsters, 2(2), 55-76.

Erzsebet, B. (2007). Social stratification and cultural consumption in Hungary: Book readership. Florence University. Poetics, 35(2-3), 112-131.

Fardru, S.Z. (2000). Social economic status and cultural consumption. *Tehran. J. Counc. Gen. Cult.*, 22(23), 82-91.

Fazeli, M. (2007). An image of cultural lifestyle of university students. *Sci. J. Cult. Stud.*, 1(1), 1-8.

Florencia, T. (2007). Social status and cultural consumption: The case of reading in chile. Poetics, 35(3), 10-92.

Kazemi, A. (2008). Cultural studies, cultural consumption and daily lives of Iran. Tehran, Jahad Daneshgahi.

Khaje, N., Bijan-Kave, M. (2013). Study of the relationship between media consumption and social security. *Guid. Stud. Secur. Soc. Discipl.,* 2(6).

Mardani, P., Bahreini Brujeni, M., Kazemi, M.A., Sepehri, K. (2014). The relationship between cultural consumption and sense of security (case study of Charmahal Bakhtiari students). *J. Discipl. Sci. Charmahal Bakhtiari*, 2(8), 21-29.

Mazlum Khorasani, M., Esmaeeli, A. (2010). Investigating the rate of social security of women in Mashhad and effective factors 1385-86. *J. Soc. Stud. Facul. Lit. Hum. Stud. Ferdowsi Univ. Mashhad*, 2(2), 251-219.

Mlubuva, J., Anna, M. (2004). Urban space and security: A case of the Dar es Salaam. Safety Audits for Women, Dar es Salaam, Tanzania, 13-17. Making Safer Places, Women's Safety in our Cities. National Conference, Conference Report, London, 18th November 2005.

Paek, H., Pan, Z. (2004). Spreading global consumerism: Effects of mass media and

advertising on consumerist values in China. *Mass Comm. Soc.,* 7(4), 1-8.

Paul, S. (1958). Theory of capitalism evolution. Translated by Heidar Masali, Tehran, Takapu.

Peacock, A., Ilda, R. (1997). Economic of culture and cultural politics. Cultural translation, translated by Ali Azam Mohammad Beigi, Tehran, Ministry of Culture and Islamic Guidance.

Qanei-rad, M.A., Khavar, K.F. (2006). Looking into cultural factors in increasing the rate of female university students. *Wom. Dev. Polit.,* 4(4), 22-31.

Qaraee, F., Rad, J., Rashidpoor, N. (2010). Measuring and investigating the sense of security in different urban areas. Case studies: area 2 and 11 of Tehran-investigating and measuring sense of security in different areas of city, 17-32.

Rashidpoor, A. (2009). Investigating rate of cultural consumption among Lorestani students. *Cult. Manag. Mag.,* 3(6), 11-15.

Rashidpur, A. (2009). Investigating the rate of cultural consumption among Lorestan's Shahed school students. *Cult. Manag. Mag.,* 3(6), 1-10.

Samadi, M. (2007). Behavior of the consumer. Tehran, Aeezh.

Taru, V. (2005). *Dimensions of taste for cultural consumption - An exemplar of constructing a taste pattern.* The 7th ESA Conference. 5p.

Zakaee, M.S., Pur Qolam-Arani, Z. (2005). Cultural studies and communications: autumn and winter of 1384. *Subculture or cultural consumption: a study among girl students of Tehran.* 1(4), 1-25.